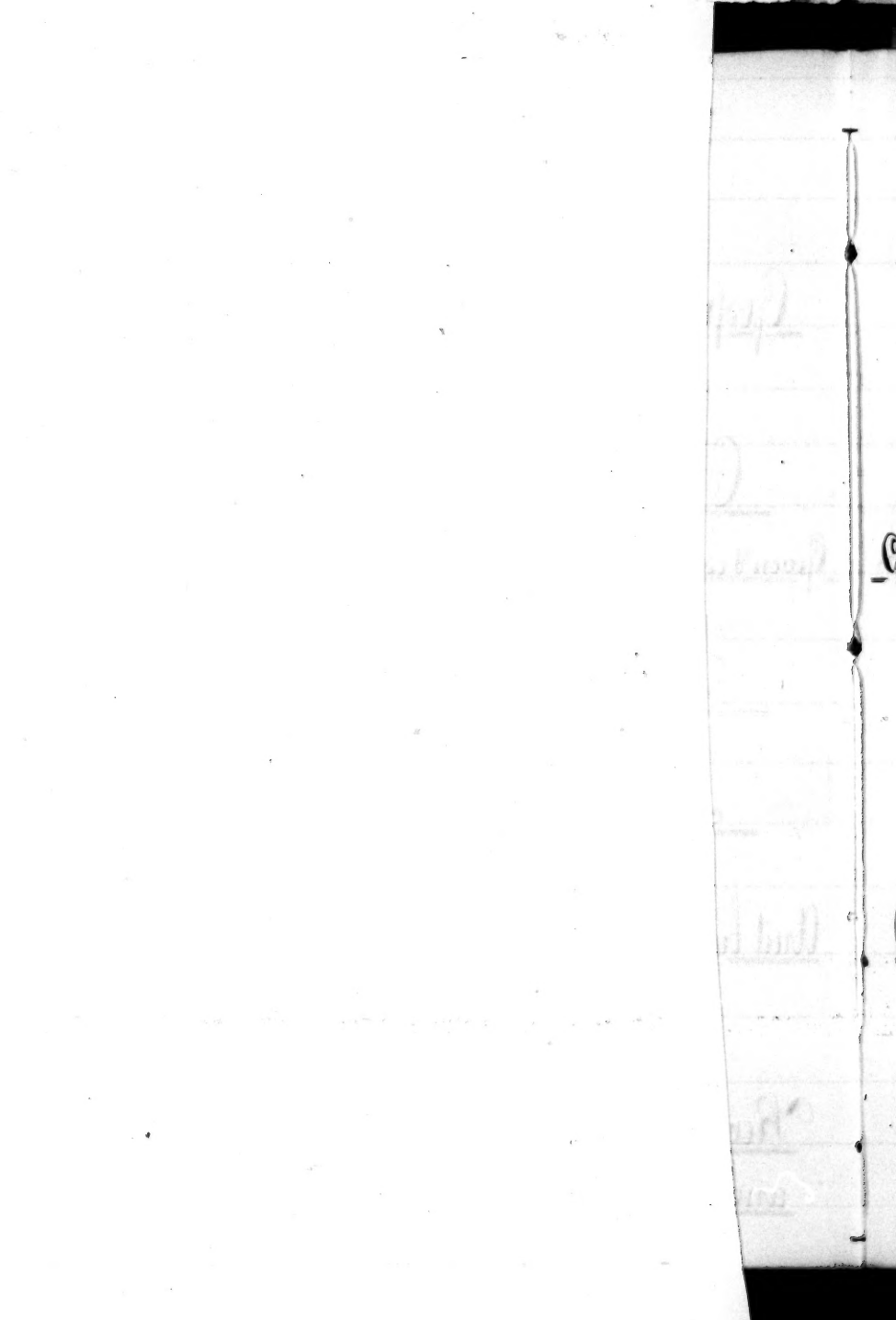


Centennial Papers
Orders. Rem
1865

PAPERS
OF
SHAKERS
~~For 2001~~
~~100~~
~~Part 2~~
NEW YORK
New Lebanon



1.

Millennial Laws

or

Gospel Statutes and Ordinances

Adapted to the Day

of
Christs Second Appearing

Given & established in the Church for the protection thereof

by

Father Joseph Meacham

and

Mother Lucy Wright

The Presiding Ministry,

And by their Successors the Ministry & Elders.

Recorded at New Lebanon,

August 7th 1821.

Revised & Re-established by the Ministry
and Elders. October 1845.

And ye shall teach them your children
 speaking of them when they sit
 in their house, and when they walk
 out by the way; when they lie down
 and when they rise up. (Deut. 6: 7-19)

Preface.

Believers in Christ's second appearing, who are united in one body, possess one united and consecrated interest; and therefore must, in all things, and under all circumstances, be influenced, led and governed by one spirit, which is the spirit of God; and be subject to one general law, which is the law of Christ, in this day of his second appearing.

But as this general law comprehends all that is necessary for the moral and religious government of Believers; so it is divided into

a variety of statutes and ordinances, which will apply to all general cases, and teach us our duty, in the various situations and relations to which we may be called.

The first and great command, enjoined upon all Believers, is, that we love the Lord our God, with all our heart, might mind & strength. And the second is like unto it, that we love our brethren and sisters, as ourselves.

Under the influence of the first, we shall always be obedient to our Parents and Elders, in the gospel, and under the influence of the second, we shall do to others, as we wish them to do to us in like circumstances.

On these two important points, depend all the statutes and ordinances contained in the following pages, and many other orders and rules, relative to different lots of care, and different branches of business carried on by brethren and sisters separately, not written in this book, which were given by the same authority, and are still considered equally binding on believers.

During a few years past, the various orders and regulations established by the revelation of God, for his holy Temple, even the Church of God upon earth, have been many times shown to the children of Zion, thro' the medium of divine revelation.

It is manifestly ^{6.} the will and word of the Heavenly Father, in union with Mother Ann, Father William, Father James, Father Joseph and Mother Lucy, (our first gospel parentage,) that all these holy orders be written, in one book, for the more safe keeping, and for the accommodation of those who do, or may hereafter stand as Elders in the Church.

And furthermore, that these holy Laws and statutes of Zion, should henceforth be kept sacred thro'-out all generations, in the hands of those chosen as Elders in the Church.

For the sake of perspicuity, this ^{of orders} book, is divided into four parts. The first part contains the rules

7.
necessary for the general organization
of the Society, the office and calling
of those in lots of care therein, and
the duties of members thereunto. The
second contains more particular or-
ders for justification and protection.
The third contains orders for temporal
economy, neatness &c. And the fourth
contains counsels and rules for gui-
dance and protection in many re-
spects. Each part is divided in-
to sections, which contain rules
relative to one order of things. &c.

The laws and orders of Zion, rel-
ative to her separation from the spirit
of the world, both within and without;
and relative to the confession and re-
pentance of sin, and reconciliation.

between dissenting parties; also concerning selfdenial, purity, and intercourse between the sexes, the order of the anointing of God, and the transmission of the same to their successors, &c, are unchangeable. But those rules and regulations, relative to health, economy, and such as are the necessary attendants of local circumstances in the social connexion of societies, are subject to such modifications, amendments or repeals, as circumstances require, for the union and protection of the various societies and families throughout Zion. And consequently, it is the duty and privilege of the leading authority, in each society and

family, to add ~~to~~ diminish the number of such in this book, as their situation and circumstances require, for the safety, union and protection of the people under their charge.

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Part I.

The general organization of Society; the order and calling of those in lots of care, and the duties of members thereunto.

Section I.

The general organization of societies in Zion.

In societies of Believers which are sufficiently large to admit of it, the order of God requires a regular organization of families, in order to accommodate and provide for the different circumstances of individuals in temporal things, and also for the advancement of spiritual travel, in the work of regeneration, and the

18.
general good of all the members
composing such Society.

2. The orders, rules and regulations
in each family, concerning things
spiritual and temporal, should be
such as are adapted to the increase,
benefit and protection of the num-
bers gathered therein.

3. The different families should
be of different classes or grades, as
to order, arrangement & government,
in things spiritual and temporal,
adapted to the different situations &
circumstances of members in the
Society. These families should
be denominated the First, or center
Family, generally called the Church
of that Society. Second Family.

Third Family &c. Or the name of each family may be such as is adapted to local circumstances, as East, West, North or South Family &c.

But their respective places, in point of order, should be gradual and progressive.

4 The different orders and families, should in no wise have unlimited access to each other, by their communications, either verbal or written; but all communications, and visits with each other, should be by liberty of the Elders therein; and without such liberty, members should never go from one to the other of said families.

5 Each family, when gathered into order, should have a lot of Elders and Eldresses, and a lot of

20.
Deacons and Deaconesses, and if necessary, a lot of Office Deacons, generally called Trustees: each lot of these should contain four or more persons, two of each sex. The duty of the Family Deacons & Deaconesses is to superintend the domestic concerns of the family, those of each sex in their own order; and the duty of the Office Deacons & Deaconesses, or Trustees, is to deal with those without the family, and with the world of mankind.

6. The Church or center family, should be composed of such members as are free from any involvements with those without, and such as are prepared, by a previous privilege,

in families less advanced in their spiritual travel, where those who come in over the age of thirteen years, should be first proved, previous to coming into a further degree of gospel order, where they can find a greater increase in the work of purification; And it would be well if they could enter at the gathering order, and be measurably proved, previous to a further advance.

7. None should be gathered into this center family or Church, who cleave to their natural kindred, of Fathers, mothers, brothers, sisters, husbands or wives, houses or lands. None should be gathered into this order, but such as may, by obedience,

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stand spotless before the Lord.

8. There should be a presiding Ministry, in each Society, who should have the general superintendence of all things of importance there in, both spiritual and temporal, and to whom the Elders & Trustees, and thro them the body of the people therein, are accountable for all their transactions. But two or more Societies may compose one bishoprick, as circumstances render it most proper.

9. Circumstances and smallness of numbers sometimes render it difficult to establish four persons in lots of Elders and Deacons; of course, no obligation

to fill the number is required in
such cases; but four is considered
the true order, and it should nev-
er be neglected, unless occasioned by
necessity.

Section II

The Order, Office and Calling of the Ministry.

The Holy Anointed at Holy Mount, (New Lebanon,) are called and chosen to stand as the first and leading Ministry, in the Lion of God upon earth, and to whom all other orders of Ministry, in all other Societies of Believers, are accountable for all their transactions of an official nature.

2. It is the right and duty of the Ministry, if found necessary, to alter or repeal certain orders, rules and regulations, that have been established, or that may be established

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in the vinyard of Christ & Mother
Ann upon earth. It is also their
right to establish new orders and
regulations as far as they find
it necessary.

3. It is the right and duty
of the Ministry, in each Society
of Believers, to establish such rules
and regulations for the Society over
which they preside, as circumstances
may require, for the benefit and
protection of the members thereof.

4 It is the right and duty of
the Ministry to hold the keys of the
heavenly kingdom of God upon earth,
and let nothing pass the doors of the
House of God, or enter the gates of
the holy vinyard below, that will

in any wise, undermine the holy foundation, on which it is built.

5. It is the privilege and duty of the Ministry, at Holy Mount (or center Society,) to keep open the door of communication with other Societies of Believers, in as much as it is their duty to link the golden chain of love and union, strength & blessing, through-out the heavenly vineyard of God upon earth, by such means as they in their wisdom see fit. Therefore all visiting, from place to place, must be done by their direction.

6. It is the privilege of the Ministry, to give to, or to receive from other Believers, such gifts and presents, either spiritual or temporal as they think

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will be a strength and benefit to those to whom such favor is extended.

7. The Ministry may, in no wise, blend in common with the rest of the people; they may not work under the same roof, live in the same house, nor eat at the same table. But their dwelling place shall be in the meeting house, even the most holy Sanctuary.

8 It is the right and duty of the Ministry, in the center Society, to go to other Societies of Believers in the land as often as circumstances shall render it necessary, and they in their wisdom, may deem it proper; for in their hands are placed the keys of the holy and

20.
heavenly kingdom of God on earth.

9. And it is also the right of the Ministry, in each bishoprick, in union with the Ministry at the center Society, to make such visits there, as they find necessary from time to time, in order to keep unbroken, the heavenly bond of union, by which the Church of God is united in one.

Section III

The office and calling of Elders,
and the duties of members thereunto.

Those who are called as Elders, in union with the Ministry, are the head of the body, that constitutes the Church of God; They stand in their order, next to the Ministry.

2 It is the duty of the Elders, to look to the Ministry for strength, counsel and wisdom, wherewith to guide and direct the body of the Church of God. Therefore it becomes necessary, for them, from time to time, to make known to the Ministry, the standing, state and situation of

the family over ³²which they preside,
in all things, both spiritual and
temporal, which according to the
order established, must come to the
knowledge of the Elders.

3. It is the duty of the Elders
strictly to oversee the family placed
under their care; and to gather the
family to them, by the arm of love,
and the rod of correction; to teach
them their duty, and lead them
in the path ^{wherein} they should go. To di-
rect all moves and changes in the
family, and to take counsel together,
in union with the Ministry, to do
that which will tend to the general
good of each and every individual;
to see that good order is kept and

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supported, in all things, and that disorder is checked: to give and establish from time to time, in union with the Ministry, such needful orders, rules and regulations, as circumstances, in their several families require, for the protection and safety thereof.

4. It is the right of the Elders to know at all times, the state and standing of every individual, and to know every thing owned and possessed by every one under their charge.

5 The Elders must never be so engaged in hand labor, as to neglect their duty, which is to stand as witnesses, between the Throne of God and the souls of people. And their

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duty as it respects the confession of sin, is it not written in the Holy Laws, sent forth by the will and hand of Almighty God.

6. It is the duty of every one to acknowledge and look to their Elders as their head and protection in all things.

7. It is the solemn and sacred requirement of God, that every member should keep the door open to his or her Elders, by a free and honest confession of every ignorant and wilful transgression, of the holy and sacred orders of the Church or family in which they reside. And all are required to lay open to them, the true state and situation of their minds.

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8. As it is the duty of the Ministry to judge the doings of the Elders, no common member may judge them, unless they teach that which they know is sinful or contrary to the gospel. But they should consider them as mediators, standing between their souls and the Throne of God. And every one should, at all times, consider it the duty of the Elders, to check, reprove, or admonish them, if they be in any wise, out of the way; and of this, it is not the place of numbers alone, to decide.

9. Members may not plead and reason with the Elders, the necessity of their own way and will, as pleading justification, when admonished

for a fault, such as striving against order and government, or for the purpose of obtaining indulgences.

But they are required to yield reconciliation, and willing obedience to their word, and reverence and respect them. But all are privileged to suggest such things, as they deem an improvement, and offer the same for consideration, showing the propriety thereof, according to their understanding.

10. Persons occupying in any place of care in the family, either spiritual or temporal, are responsible to the Elders, for all their official transactions; and such transactions should be done by their general approbation.

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Section IV

The office and calling of Trustees, and
the duties of members thereunto.

Those called as Trustees shall stand as Stewards in the house of God, and their dwelling place should be at the outer Court. All their business transactions, that are to be done for the Church or family over which they preside, either with the world or with Believers without, must be done by the trustees, or by their orders.

2. All trade and traffic, buying and selling, changing and swapping, either with the world or believers in other societies and families, must

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be done by the Trustees, or by their immediate knowledge and consent.

3. No new fashion in new manufacture, clothing or wares of any kind, may be introduced into the Church of God, without the sanction of the Ministry, thro' the medium of the Elders of each Family thereof.

4. All monies, book accounts, deeds, bonds, notes &c, which belong to the Church or family, must be kept at the Office. - Exceptions with regard to spending money are sometimes necessary, which must always be directed by the Elders, in union with the Ministry.

5 The Trustees should keep all their accounts booked down

regular and exact; and, as far as possible, avoid controversies with the wicked.

6 Believers must not run in debt to the world.

7. The purchase of needful articles, that appear substantial and good & are suitable for Believers to use should not be neglected, to purchase those which are needlessly adorned, because they are a little cheaper.

8. Neither Trustees, nor any one in their employ, should be gone from home among the world, on trading business, more than four weeks, at one and the same time.

9. Three brethren, who shall be appointed by the Lead, two of whom, if

consistant should be Trustees, are sufficient to go to the great & wicked Cities to trade, for any one family: one or two at a time.

10. Believers should have no connexion in trade or barter, with those who have turned their backs to the way of God. Neither should they sojourn with them at night, nor keep company with them in the day, if possibly ^{consistant} to avoid it. But if it be necessary to hold conversation with them, do it in such a manner as to be able to give a correct account of it to your Elders, when ye return home, which should always be done.

11. When ye resort to taverns and public places, ye shall not, in

any wise, blend and gather with the wicked, by uniting in unnecessary conversation, jesting and joking talking upon politics with them, or disputing or enquiring into things which serve to draw your sense from the pure way of God.

12. All who go out among the world, should observe as far as possible, the order of kneeling at home, and should always kneel in prayer, twice each day, if they have to do it by the road side, or in the waggon while driving along.

13. Trustees desiring the help of members, who are not in the Trustees order, to do business for them, or to perform any of their official duties at home or abroad, must apply to the Elders for the same.

14. Members employed to do business for the Trustees, at home or abroad, must render a full and explicit account to them, of all their transactions and expenditures, when such duties are performed, specifying particularly every article for which such expences were made.

15. Those who reside at the office, should not, in any wise, all leave home at once, and be absent more than eight or ten hours, if consistant to avoid it.

16. When two or more are out together, they should, as far as possibly consistant, all eat at one tavern, and lodge in one room. And when ye walk in the streets ye should keep so near together, that no one not even a dog could pass between you.

17. Those who go out on business for the Trustees, have no more right to buy, sell, barter or trade in any ^{way}, than any other member in the family, except by the authority of the Trustees.

18. It is contrary to good Church order, for any persons, excepting the Ministry and Elders, to have correspondence with the Trustees, relative to their official lot and calling, such as their bargains and contracts in general; except in cases wherein they are, by them employed to do business in union with the Elders, and in such a manner as the nature of the case may require. But it is reasonable and consistant, for members to know the market prices of articles, bought or sold, as

groceries, dry goods, provisions hardware, and other wares if they desire it.

But it should be understood that the Deacons are not under obligations to tell common members just what they paid for articles bought, or what they received for articles sold; but they should be free to tell the market prices.

19. If the branches of business carried on by individuals require immediate intercourse with the Office Deacons and Deaconesses, they are at liberty, in union with the family Deacons and Deaconesses to have such intercourse as may be required.

20. It is the duty of every member, to render due respect to the Office Deacons and Deaconesses, ac-

according to the place in which they stand; but members should not apply to them, for any thing aside from the union and approbation of the family Deacons and Deaconesses, those of each sex in their own order.

21. The order of God forbids that Believers should lend money upon usury (or on interest) to their brethren of the household of faith; neither should Believers accept interest (or usury) from their brethren, if it were offered. See page 49.*

22. As the Deacons or Trustees are called to be examples of godliness, gospel plainness, prudence and good economy in temporal things, they may not purchase any thing for themselves

or receive as a gift or present, to be kept by them, or at their place of residence, any article or articles, that are superfluous, unnecessary or such as are disowned in the Church or family over which they preside as Trustees.

23. Trustees are required to keep all their transactions plain and open to their visible Lead, and when they sustain losses, whether in money or other things, to lay it open before the Lead, in its true light. They are also required, before making any heavy purchase to ask counsel and obtain union of the Leading influence of the Church or family over which they preside.

24. The Trustees are required

to attend meeting with the family, as far as their circumstances will possibly admit, as they need the union and strength of the body of the family. They should also attend meals with the family, as much as possible, that they may know how to feel for their temporal needs and circumstances, in the line of provisions.

* But in case any Believer, having money at interest among the world, which he cannot command at the time, should be under the necessity of borrowing of his brethren, it would be just and reasonable that he should allow his brethren interest in a just proportion to that which he is receiving for his own money out.

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Section V.

The office and calling of family Deacons
and Deaconesses, and the duties of members thereto.

The established order of family Deacons and Deaconesses, is to be as the door, thro' which all things must pass to and from the heart of the Church or family in which they live. For as the Office and the Trustees are as the outer Court of the Temple, even so the family Deacons and Deaconesses, stand as the door which openeth into the inner Court.

2 It is the duty of the family Deacons and Deaconesses to oversee the family in all their temporal concerns, & to make application to the Trustees for

any article or articles that may be necessary for the family, or for any individuals therein.

3. The order of God requires that all the official transactions, of the family Deacons and deaconesses, should be performed in union with the Elders and Eldresses, (those of each sex in their own order,) to whom they are ever to look for union and strength, & to whom they are accountable for all their transactions.

4 Those called to the office of family Deacons and Deaconesses, have no liberty to transact business in trade with the world, nor with other families of Believers, except by order of the Trustees.

5 When brethren or sisters want anything bought or brought in from

the world, or from other families of Believers, they must apply to the Deacons and Deaconesses in the family, (those of each sex in their own order.)

6. If the brethren or sisters desire any article or articles which are under the care of the family Deacons & Deaconesses, each sex should apply to those in its own order for the same.

17. A supply of such small tools and articles as sisters need, which the brethren make, should be made by order of the Deacons, and delivered to the family Deaconesses, to whom the Sisters should apply for the same when desired.

8. If sisters desire tools, conveniences or articles of manufacture, which

58.
come in the brethrens line, of business,
and which will require much time
to make, they must apply to the family
Deaconesses. But if it be some small
chores, they may apply either to Dea-
cons or Deaconesses for the same.

9 When brethren need help of the
sisters, in their line of business, that
will require much time, they must
make applications to the Deacons;
but if it be small chores, they may
apply either to Deacons or Deaconesses,
as the case may require.

10 No work done in the family
for sale, shall go out of the family,
except by the knowledge and direc-
tion of the family Deacons and
Deaconesses, except in some uncom-
mon

emergency, and then a correct account should be rendered, as soon as may be; And the family Deacons and Deaconesses should keep a correct account of all that is done in the family for sale.

11. The family Deacons and Deaconesses are required, by the orders of the gospel, to give to the Elders from time to time, a correct account of all matters of importance that have come within their knowledge, concerning the temporal business of the family, and of things that have been called for, and of all that they have given out.

12 It is the duty of the family Deacons and Deaconesses, to see that suitable furniture for rooms and suitable food for the family are provided,

as far as it lies in their power, & to see that the food is cooked with good economy.

13. Brethren and sisters have no liberty to make for themselves or for others, accommodations or conveniences, without the union or consent of the Deacons and Deaconesses, each sex in their own order.

14. It is the duty of members, to render due respect to the family Deacons and Deaconesses.

any.

Wanted

anyone who has seen or knows of the

body of a man who was shot on the 1st of

the 1st of the month of the year 1881

in the city of New York, or who has seen

any of the persons who were with him at the

time of the shooting, or who has seen or

known of any of the persons who were with

him at the time of the shooting, or who has

seen or known of any of the persons who

were with him at the time of the shooting,

or who has seen or known of any of the

persons who were with him at the time of

the shooting, or who has seen or known of

any of the persons who were with him at

Section VI.

The office and calling of Physicians,
and the obligations of members thereto.

As the natural body is subject to sickness and disease, it is proper that there should be a lot of Physicians, appointed to attend the necessary duties, in administering the medical aid to those in need.

2. The Physicians, any one or all of them, should never leave home to go to other families, without the knowledge and consent of their Elders, and the knowledge of one or more of those who stand in the lot with them. And they should also inform their Elders

what the disease or case may be which they are called from home to attend, as far as they know.

3. When a brother is so unwell as to be under the necessity to resort to the place for the sick, the physicians should make the case known to the Elder brethren, also to the Sisters who stand in the lot with them. And the Eldresses in counsel with the family Deaconesses, should provide a suitable person to attend to the sick.

4. Brethren may not apply medical aid to Sisters, who are sick, without the knowledge and union of the sisters who stand in the lot with them. Neither should they administer any medicines to the sisters, without telling the

sisters in care with them what it is made of; and sisters should do the same, as it respects ^{the} brethren.

5. The Physicians should give to the Elders from time to time, a full account of their proceedings, with the family, in regard to the administration of medicine.

6. If any of the brethren or sisters need assistance in the medical line, they should apply to the Physicians in their own family, and of their own sex, (if there be such,) and if not, to such as are appointed, and give themselves up to their directions, as it respects their medical treatment. But all have liberty to request such medicines as they desire, but should abide the judgement of the Physicians, whether

it be suitable for them to have it or not.

17 The order of God forbids that Believers should employ Doctors of the world, except in some extreme cases, or in case of a sick child, whose Parents are among the world, and desire such aid; and in such cases, the Lead should decide whether it be proper or not.

Part II

More Particular Orders for Justification & Protection.

Section II

Concerning the Confession of Sin.

And Opening the Mind.

No believer can be justified in keeping any sin covered, under any pretence whatever; but all are required to make confession thereof, to those who are appointed in the order of God to hear them.

2 If any member should know of

any sin or actual transgression of the law of Christ, in any one of the family or society, and have reason to believe the same is not known, or has not been confessed in order, the member to whom the matter is known, is bound to reveal it to the Elders, so that the sin may be put away; otherwise they participate in the guilt, and condemnation thereof.

3 All who ignorantly, carelessly or willfully break the sacred orders of the gospel, are required to confess the same in the line of order, and this should be done, before such souls as transgress in this respect, attempt to assemble to worship God.

4. If any member or members

not appointed to hear openings should attentively hear disorderly persons disclose their trials, or their disaffected and unreconciled feelings concerning others, whether respecting the Ministry, Elders, Deacons, brethren or sisters, it is solemnly enjoined on such member or members, to make a confession of the matter to their Elders, as a transgression of the orders of God in hearing such openings.

5. All trials must be opened according to the order of God, and Believers are strictly forbidden to open their trials to those not appointed to hear them.

6. None should open their minds but to those set in order to hear them.

7. Believers are forbidden to open the gifts, orders and regulations of, or

pertaining to the family in which they live, or their own order to persons in other orders, or to unbelievers.

8. If brethren have ought to open concerning any sister, or sisters, they must open it to their Elder brethren; and if sisters have ought to open concerning any brother or brethren, they must open it to their Elder sisters.

9. No member or members in the family, who may be admonished or reproved by the Elders, for any fault whatever, are allowed to make any inquiring, or take pains to find out by whom the matter was opened to the Elders.

10. No member or members should ever go to the Ministry to open their minds, without the knowledge and

approbation of their Elders, unless the Ministry call upon them for that purpose, in which case it is their duty to be free.

11. If any member or members should discover any violation of the law of Christ, or any thing contrary to the known doctrines of the gospel, in any person or persons, entrusted in any lot of care, either spiritual or temporal, however high or important their calling may be, the person making the discovery, is bound to make it known to the Ministry, or to some one in whom he or she can place the greatest confidence for salvation.

12. If any person should be overcome with anger, so as to charge a brother or a sister with a lie, or speak or act contrary to the gospel of Christ, or

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by any means ^{try} to irritate or wound
the feelings of a brother or sister, the
person so offending, is thereby debarred
from any place in our ranks in meet-
ing, and must stand behind all in
the worship of God, until restored by
confession.

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Section II

Concerning the Spiritual Worship of God, attending Meetings &c.

Believers are required by the orders of God, to retire to their rooms in silence, for the space of half an hour, and labor for a sense of the gospel, before attending meeting.

2 All should sit erect in straight ranks in retiring time, or if infirmity render it necessary, they may ^{stand erect or} walk the floor in the fear of God, and attend to the reading of the hymn or anthem, to be sung in meeting, which should be read in retiring time; and none should have any conversation upon any thing whatever:

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neither should they sleep, or idly lounge away their time, or leave the room except it be necessary.

3. No member is allowed, by the orders of God, to present themselves to worship him, when under the condemnation of sin unconfessed. But all are required to present themselves to worship, with clean hands and a pure heart, and a justified conscience.

4. All should go into meeting in the fear of God, walking upon their toes, two abreast, if the passway be sufficiently wide to admit of it, keeping step together, and none should have any talking laughing, or hanging on the railing while going to, or coming from meeting.

5. When brethren and sisters place

themselves in a body in meeting, for the worship of God, the ranks should be straight, not only to the right and left, but also forward and back. The forward rank should always be as long as any of the rest, and by no means should there be vacancies in the ranks, it has a tendency to excite disunion.

6. Brethren and sisters should not allow themselves to be gaping or yawning in meeting.

7. No one may be absent from meeting, without liberty from the Elders or some other person, authorized by them, to give permission; and none should go out of meeting if consistent to avoid it.

8. When any person is under the operation of the power of God, or on the

knees in devoted prayer, whether in meeting or elsewhere, all who are present should carefully attend, and not be otherwise engaged.

9 Brethren and sisters may not go to each others shops to learn songs; it has a tendency to naturalize them.

10. When Believers go forth in Holy order, they must take three steps forward, of an equal length, setting the feet straight forward, at the turn, if possible. And brethren should set off with the left foot, and sisters with the right foot. Brethren should turn to the right, and sisters to the left. But in the march, all should set off with the right foot.

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Section III

Orders Concerning the Sabbath.

The Gospel strictly forbids that there should be any hand labor performed on the Sabbath, which can consistently be avoided, but all must keep it holy, and sacred unto the Lord.

[2. There must be no baking of bread, pies nor cakes, no frying of cakes, and no cooking of meat nor fish in any way, and no preparing of the same in any way to cook or eat, except by liberty from the Elders. No paring, cutting nor stewing of any kind of fruits for kitchen use. Neither may pumpkins nor potatoes be pared on the

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sabbath, on any occasion whatever.
No beans nor rice may be picked over.

3. Fruit and vegetables must not be gathered on the Sabbath, unless in case of great necessity.

4. All cutting of hair, paring of nails, blacking or greasing the shoes, and boots, and such like things, are forbidden to be done on the Sabbath.

Shaving the beard should never be done on the Sabbath, except in case of great necessity, when it cannot be consistently avoided.

5 No one may walk in the fields, gardens or orchards, on the Sabbath day, unless duty should require it. Nor is it allowable to go to the shops, unless it be on a

very short and necessary errand, without liberty from the Elders; but all must keep in the dwelling house, and in their own rooms, as much as they can consistently.

6 There should be no riding out nor visiting done on the Sabbath, unless duty requires. When visitors are with us from a distance, they may be visited on the Sabbath.

7. Shop windows, fronting the street, should not be left open on the Sabbath, except by special liberty. And on some needful occasion.

8 Brethren and sisters are not allowed to carry their dirty clothes to the Wash house, on the Sabbath, after sunrise, and before sunset; and the sisters may not go to pick them over before sunset.

9. No bathing or showering of the body in water, should be done on the sabbath, unless it be very early in the morning, except in case of sickness, and by order of the Physicians.

10. All Believers are required to abstain from the use of cider, and all other spiritous and fermented liquors on Saturday and Sabbath. And it would be much better not to use such liquors at all.

11. None should converse unnecessarily upon what is going on among the world upon the Sabbath, nor tell stories that ye may have heard or collected from the wicked and unclean.

12. No loud nor boistrous talking nor laughing should be done on the

Sabbath, but ye should keep the fear of God; in all your goings forth, remembering the day is holy to the Lord.

13. It is the order of the Church or center family, to have a general singing meeting the first sabbath evening in each month; and for all the middle aged and young to attend; and as many of the aged as have a feeling to do so.

14. No books, pamphlets, newspapers, advertisements, almanacs or publications of any kind, save the Bible, and such publications upon religious subjects, as have been or may be published by the united society called Shakers, may be read on the Sabbath, without the union of the spiritual Lead; with which union, such other publications

as are suitable may be read; but
it is not compatible with gospel order,
to study the arts or sciences of human
invention, on the sabbath, neither
should it be spent in worldly or vain
amusements.

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Section IV.

Concerning Christmas & days of Thanksgiving.

As the signal by which all the true followers of Christ are known is unfeigned and unalloyed love to each other, the order of God requires that Believers should make perfect reconciliation, one with another on this day, and leave all grudges, hard feelings and disaffection one towards another, eternally behind on this day; and forgive as we would be forgiven. And nothing which is this day settled, or which has been settled, previous to this, may ever hereafter, be brought forward, one against another.

2 It is the order to attend one general

meeting, and one union meeting on this day

3. It is the order to remember the poor of this world, on this day, and to carry to the place of deposit, at the Trustees Office, such garments & goods as are designed for them.

4. This day must be sacredly kept, and no work except such necessary chores as are allowable on the Sabbath, may be done on this day, or until sunset.

5 Days appointed by the State government for thanks giving, are also required to be regarded and kept; and Believers should attend one meeting, and devote the remainder of the day, in cleaning and putting things and apartments in good order.

Section V.

Orders Concerning Intercourse between the Sexes.

The gospel of Christ's second appearing strictly forbids all private union between the two sexes, in any case, place, or under any circumstances, in doors or out.

2. One brother, and one sister must not be together alone, at any time, any longer than to do a short and necessary errand; and they must not have private talk together, at all, which they desire to have unknown to the Elders. Neither should brethren and sisters touch each other unnecessarily.

3 Brethren and sisters must not work together except on special occa-

sions, & then by liberty from the Elders.

4 Brethren and sisters may not make presents to each other in a private manner.

5. Brethren and sisters may not write for each other, nor to each other, without liberty from the Elders.

6 If brethren and sisters need instruction in reading, writing or music, or in any other branches of literature or science, they must receive it from those of their own sex, or by such persons as the Elders may appoint.

7 Brethren and sisters may not pass each other on the stairs.

8 Brethren and sisters may not shake hands together.

9 It is contrary to order for believers

to offer to shake hands with people of the world. And if brethren shake hands with women of the world; or if sisters shake hands with men of the world, they must open it to their Elders, before attending meeting.

10. Brethren and Sisters may not go to each others apartments, without a just and lawful occasion; but when they do go, they should rap at the door, and go in by liberty.

11. When brethren go to brethrens rooms, or sisters to sisters rooms, they should ask if they may come in; but this is not the order or duty of Ministry nor Elders.

12. There should not be any sitting or standing on the out-side door steps, railings or platforms, nor in the doors

or halls to hold lengthy conversations either of brethren with brethren, sisters with sisters, or of brethren and sisters together.

13. Brethren and sisters must not go into each others apartments, after evening meeting, except on some very needful occasion,

14. The brethren must all leave their rooms, while the sisters are doing the necessary chores therein, unless prevented by sickness or infirmity.

15. Sisters must neither mend nor set buttons on brethrens clothes, while they have them on.

16. Sisters should not use clothes that have their own initials on, to do up brethrens clothes in, nor keep the

brethrens clothes with theirs, nor hang them side by side, nor together.

17. Brethren and sisters must not wear eachothers clothes, nor be trying them on, on any occasion whatever.

18. When brethren and sisters come together to support union, their conversation should be open and general; and no whispering nor blinking may be done at such times; and blinking should never be practiced; it is not becoming for Believers.

19 No one should sit cross-legged nor in any awkward posture in the time of any meeting for worship; and in union or singing meeting, there should be at least, five feet distance between the seats of the brethren and

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sisters, when there is sufficient room to admit of it.

20. No fans, cologne water, nor any kind of perfumery may be used in time of union meeting nor in any other meeting; neither should any scent themselves with perfumes, previously to attending such meetings.

21. All are required to attend union meetings at the appointed time, unless special duty requires them to be absent, and then they must make it known to the Elders, and the caretakers of the room.

Real flesh-hunters, are generally willing to be absent from an orderly union meeting, and to meet their peculiar favorites in private.

22. None should leave union meeting, nor any other meetings for worship, except on necessary occasions, or necessary duties, which ought seldom to occur, so as to require such absence.

23. Brethrens and sisters shops should not be under one (and the same) roof, except those of the Ministry.

24. When sisters walk out into the fields, to the barns or out buildings, or even to the brethrens shops, there should be at least, two in company; for it is considered improper for one sister to go alone on such occasions, unless by special liberty of her Elder sisters.

25 Brethren and sisters must not take opportunities to come together to

settle difficulties, or make reconciliation with each other, without liberty from the Elders; neither should they accept for company, on such occasions a youth under eighteen years of age.

26 It is not allowable for brethren to go to sisters shops, to partake of melons, fruits or nuts; neither should they go to the kitchen for that purpose, except at meal time. Neither may sisters go to brethrens shops for a like purpose.

27. Brethren and sisters may not lend things to each other, (never intending to take them back, without the liberty of the family Deacons and Deaconesses, each sex in its own order.

28. Sisters must not take a girl that

lives in the childrens' order to be their only companion, when they go to the brethrens' shops of errands.

29. It is disorderly for brethren and sisters to spend much time in making conveniences or articles of manufacture for each other, except such as come within the regular line of business done by the brethren and sisters in general, unless by the direction of the Deacons and Deaconesses, those of their own sex, in their own order.

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Block

Section VI

Concerning the Language of Believers.

Believers are not allowed to call nick-names, nor to use by words, not to call each other by the last name, adding the title of doctor, friend &c.

2. No Believer should ever repeat the cursing and swearing language of the world, when relating any circumstances, or telling stories.

3 Believers should never use vulgar expressions, like the following; I wish I was dead! I wish I could die! I wish I had never been born! My stars! Good heavens! My gracious! and many such like exclamations,

which are not only unbecoming but wicked.

4 Believers should not use any rough, vulgar expressions, nor tell light, vain nonsensical stories, which are known to be untrue.

5. All filthy stories and all conversation which tends to excite lustful sensations, are directly contrary to the purity of the gospel, and utterly forbidden; And whoever offends in this matter, must make confession before meeting, or stand behind all in the ranks when assembled for worship. All who hear or listen to any such stories or conversation, are required to open it before meeting.

6 It is contrary to order for any Believer to blend with the world in conversation upon politics jesting joking

or talking upon any thing that will serve to draw the sense from the pure way of God.

7. All telling of falsehoods, evil speaking one of another, backbiting & tattling are utterly forbidden by the gospel.

8. No one should carry news from one to another, that will stir up and make mischief; nor bring up faults and failings that have been confessed and put away. Neither should the mistakes and missteps of any one either of those in the body or out, be handed down from generation to generation.

9. It is ungodly for brethren and sisters to talk of rejecting their privilege, among Believers, or in the way of God, and of falling back to the world.

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Black

IV

General impression of the
subject to be discussed here

Section VII.

Concerning rising in the Morning,
and retiring to rest at night.

All are required to rise in the morning, at the signal given for that purpose; and when any rise before the usual time, they must not be noisy and disturb others.

2. Brethren should leave their rooms within fifteen minutes after the signal given for rising in the morning, unless prevented by sickness or infirmity.

3. Sisters must not go to brethrens rooms to do chores, until twenty minutes after the signal given for rising in the morning.

4. There must be no unnecessary

conversation after evening meetings, and none at all in bed, unless absolutely necessary.

5. All who sleep in the same room, must go to bed ^{one &} at the same time ~~and~~ together, if not prevented by other duties.

6 All who lodge in one room, must kneel down together, as much as they can consistently both evening and morning; but none are required to lie in bed until the signal is given for rising, unless they choose it.

7 No one may sit up after the usual time of retiring to rest, to work, read or write, or any thing of the kind, without liberty from the Elders, and the knowledge of those who have the care of the room where they lodge.

8 All should retire to rest in the year

of God, be still and peaceable, lie straight
in bed, I pray for the protection of God.

1. The first part of the book is devoted to a description of the
 various species of the genus *Spizella* which are found in the
 United States. The author gives a detailed account of the habits
 and distribution of each species.

2. The second part of the book is devoted to a description of the
 various species of the genus *Junco* which are found in the
 United States. The author gives a detailed account of the habits
 and distribution of each species.

3. The third part of the book is devoted to a description of the
 various species of the genus *Passer* which are found in the
 United States. The author gives a detailed account of the habits
 and distribution of each species.

4. The fourth part of the book is devoted to a description of the
 various species of the genus *Corvus* which are found in the
 United States. The author gives a detailed account of the habits
 and distribution of each species.

5. The fifth part of the book is devoted to a description of the
 various species of the genus *Struthio* which are found in the
 United States. The author gives a detailed account of the habits
 and distribution of each species.

6. The sixth part of the book is devoted to a description of the
 various species of the genus *Meleagris* which are found in the
 United States. The author gives a detailed account of the habits
 and distribution of each species.

7. The seventh part of the book is devoted to a description of the
 various species of the genus *Phasianus* which are found in the
 United States. The author gives a detailed account of the habits
 and distribution of each species.

Section VIII

Concerning attending to meals, eating &c.

It is an established order for Believers to kneel before and after eating, when at home and among themselves, and when among the world, as far as it is consistant.

2. All should leave their work when the signal is given for them to gather in at meal time, and be in their rooms or in the sitting room, in readiness to repair to the dining room, in order and in the fear of God, keeping step together.

3. No talking laughing or playing is allowed of, when going to, coming from, or at the table.

4. When kneeling, none should hold their handkerchief in their hands, but should close their eyes, and devote their spirits in prayer and thanksgiving to God, without leaning on any thing unless infirmity should require it.

5. After eating, all should return in order to their rooms, or to the sitting rooms as the case may be, unless detained by some important duty, or in case of infirmity.

6. All who are not engaged in duty in the kitchens, are forbidden to throng them at meal time, or at any time unnecessarily, or to hold unnecessary conversation in them at any time.

7. Brethren and sisters may not go to the kitchen to wash, unless duties

relative to the kitchen call them there.

8. If any are unwell, and have need of a diet different from the family, for a few meals, they may go to the cooks, and ask for it freely; and it is their duty to prepare it for them. But none should expect to be urged to have something different from common, while they are able to ask for themselves.

9. No one except those set in order, for that purpose, may instruct the cooks in their duty, or undertake to represent to them their own or others desires, relative to their food.

10. It is the duty of the family Deacons and Deaconesses, to dictate the cooks, and the duty of the Elders & Eldresses, to see that good order is kept and attended to, concerning the same.

11. No unripe fruit is allowed to be eaten, in its natural state.

12. No one may eat any kind of raw fruit, or nuts, before breakfast, nor after six o'clock at night.

13 Cucumbers may not be eaten at any time without seasoning with salt, pepper or vinegar.

14 No one may be absent from meals unless duty requires, or in case of ill health.

15. No one should talk while eating, and no one present should talk to a person that is eating unless it be very necessary.

16. If any go on errands to other families, they should avoid being there at meal time as far as is possibly consistent.

17 All who do not reside in the gathering order, that have occasion to go there on errands, &c, are counseled not to be there at meal time, and have a meal got for them there, as they are unequally burdened with getting meals for visitors.

18. It is not allowable to eat bread the same day it is baked; for it is considered very unhealthy.

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Section IX.

Concerning Caretakers of Dwelling-rooms.

It is the duty of those who are placed as caretakers in the rooms, to see that the furniture is used carefully, the room kept clean and decent, & to know that good order is maintained therein. And if the inmates deviate therefrom, it is their duty to admonish them; and if they do not receive the admonition, they should make the case known to the Elders, & there leave it.

2. It is the duty of those who have the care of the rooms, to make known to the Elders, from time to time, the situation of the room, and the general

conduct of those who reside therein.

3. If a brother or sister desires to make any change of furniture in the room, it must be done by the union and consent of those who have the charge of the room.

Section X.

Concerning furniture in Retiring rooms.

The following is the order in which retiring rooms should be furnished; the number of articles may be more or less, according to the size of the room, and the number of inmates therein.

2. Bedsteads should be painted green. Comfortables should be of a modest color, not checked, striped nor flowered. Blankets or comfortables for outside spreads should be blue and white, but not checked nor striped. Other kinds now in use may be worn out.

3. One rocking chair in a room

is sufficient, except where the aged live. One table, one or two stands; A lamp may be attached to the wood work if desired. One good looking glass, which ought not to exceed eighteen inches in length, and twelve inches in width, with a plain frame. A looking glass larger than this, ought never to be purchased by believers. If necessary, a small glass may be hung in the closet, & a very small one may be kept in the public cupboard of the room.

4. Window curtains should be white, or of a blue or green shade, or some very modest color; not red, checked striped nor flowered.

5. The carpets in one room should be as nearly alike as can consistently

be provided, and these the Deaconesses should provide.

6. The following books may be used and kept in the retiring rooms. Bibles, Testaments, Concordances, such religious books as have been or may be published by Believers; Dictionaries, Grammers, spelling books, and such other books as the Lead deem profitable for such purposes. But works on the sciences, (except it be true moral science,) Natural philosophy, Natural, civil or profane history, Biography, Miscellanies in general, Mythology, fables in general, Novels of every kind, &c, are not suitable to be kept in retiring rooms, where souls meet to labor for the gifts of God.

7. No Maps, Charts, pictures nor

paintings shall ever be hung up in your dwelling rooms, shops nor office. And no paintings nor pictures of any kind, set in frames with glass before them, shall ever be among you. But modest advertisements, may be put up in the Trustees Office, when necessary).

8 News papers may not be read in your retiring rooms upon any condition.

9. Each room should be provided with a tin or earthen, or other safe vessel, for the security of friction matches.

10. If any person or persons mar, break or destroy any article or articles of furniture in the retiring room, it is the duty of such, to acknowledge the same to the Deacons or Deaconesses,

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as the case may be, and if possible,
to repair the injury.

Section XI

Concerning Books. Pamphlets. Writings &c.

Believers are allowed to make plain bound books for writing hymns, anthems and gifts of inspiration &c, or for Journals, Records &c. But books or paper superfluously marbled, are not allowed to be made nor used among Believers.

2 Brethren and sisters are not allowed to purchase nor to borrow books of the world, nor of other families of Believers, without permission of the Elders of the family in which they live.

3 No one should read books when out among the world, that are not allowed

of among Believers. If the world should offer any Believer a book which might be allowed of, tho' they might not have had liberty to get such a book, yet it would be better to receive it than to give offence; but it should be showed to the Elders, before it is read or circulated.

4 No books nor pamphlets of any kind, are allowed to be brought into the family, without the knowledge and approbation of the Elders, except on the conditions before stated.

5 Almanacks of every kind, must be inspected by the Elders before they are used in the family.

6. If any member of the family should receive a letter from any person or persons, such person receiving the letter,

must show it to the Elders before it is opened, and it should be opened and read in their presence.

7. If any member should write a letter to send abroad, it must be shown to the Elders before it is ^{scaled &} sent away, but the Office Deacons are allowed to write or receive letters on temporal business, without showing them to the Elders.

8. No hymns, anthems or songs of any kind, or any other writings may be carried out of the family, nor brought in, without the knowledge and approbation of the Elders thereof.

9. News papers shall be received only by those at the office or outer court, and should be returned and kept there, when they have been perused in the family; and none should come into the family, except

by the knowledge of the Elders.)

10. Two family journals should be kept by the Deacons and Deaconesses, or by their order, in which all important occurrences or business transactions should be registered.

11. One or two Journals of spiritual things may be kept, by order of the Elders in each family.

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Section XII.Concerning marking tools and conveniences.

The initials of a persons name, are sufficient mark to put upon any tool or garment, for the purpose of distinction.

2 Blue and white thread should generally be used for marking garments.

3. It is considered unnecessary to put more than two figures for a date on our clothes or tools; and it is strictly forbidden, needlessly to embellish any mark.

4 No one should write or print his name on any article of manufacture that others may hereafter know the work of his hands.

5. It is not allowable for brethren to stamp, write or mark their own names

upon any thing which they make for the sisters, nor for sisters to do in like manner upon articles made for the brethren.

6. No writing with red ink may be done for ornament, and none at all without liberty from the Elders.

7. No gilding nor lettering may be put upon books manufactured among Believers, excepting printed books.

8. No names of individuals may be put upon the outside covers of books of any kind.

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Section XIII.

Concerning Intercourse between Families

No member may go out of the family wherein he or she lives, to any other family, of an errand or on a visit, without the liberty of the Elders.

2. Visiting between Parents and children, or with relations from other families, or from among the world, should be done at the Office, as a general rule; and wherein it may be proper to deviate from this rule, the Elders must direct, according to circumstances.

3. Brethren and sisters may not go to the Office to see visitors without liberty from the Elders for that purpose.

4. Common members are forbidden by the orders of God, to make known the orders, rules, regulations and gifts of the family in which they reside, to persons residing in other orders or families, except by liberty and direction of the Elders.

Section XIV.

Concerning hunting and wandering away.

Boys under fifteen years of age, may not go a hunting with guns. and the longer they let guns alone, the better.

2. Brethren and sisters are not allowed to wander away from their companions in employ, without giving them information where they are going, if to be absent over half an hour.

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VIII. Symbols

1. The first symbol is the Greek letter alpha, α , which is used to denote the first term of a sequence.

2. The second symbol is the Greek letter beta, β , which is used to denote the second term of a sequence.

3. The third symbol is the Greek letter gamma, γ , which is used to denote the third term of a sequence.

4. The fourth symbol is the Greek letter delta, δ , which is used to denote the fourth term of a sequence.

5. The fifth symbol is the Greek letter epsilon, ϵ , which is used to denote the fifth term of a sequence.

6. The sixth symbol is the Greek letter zeta, ζ , which is used to denote the sixth term of a sequence.

7. The seventh symbol is the Greek letter eta, η , which is used to denote the seventh term of a sequence.

8. The eighth symbol is the Greek letter theta, θ , which is used to denote the eighth term of a sequence.

9. The ninth symbol is the Greek letter iota, ι , which is used to denote the ninth term of a sequence.

10. The tenth symbol is the Greek letter kappa, κ , which is used to denote the tenth term of a sequence.

11. The eleventh symbol is the Greek letter lambda, λ , which is used to denote the eleventh term of a sequence.

12. The twelfth symbol is the Greek letter mu, μ , which is used to denote the twelfth term of a sequence.

13. The thirteenth symbol is the Greek letter nu, ν , which is used to denote the thirteenth term of a sequence.

14. The fourteenth symbol is the Greek letter xi, ξ , which is used to denote the fourteenth term of a sequence.

15. The fifteenth symbol is the Greek letter omicron, $\omicron$, which is used to denote the fifteenth term of a sequence.

16. The sixteenth symbol is the Greek letter pi, π , which is used to denote the sixteenth term of a sequence.

17. The seventeenth symbol is the Greek letter rho, ρ , which is used to denote the seventeenth term of a sequence.

Section XV.

Orders concerning going abroad, and
Intercourse with the World.

No members excepting those in the Trustees order, may go from home, not even off the farm, without liberty from the Elders. The Trustees have a general liberty to go when necessary, but should inform the Elders, if to be gone over night.

2 When any of the family go abroad, they must apply to the family Deacons, for spending money, unless the situation order and circumstances of the family render it more proper to apply to the Trustees, which cases must be directed by the Elders of such family.

3 When returned home, a correct and explicit account of all such expenditures as have been made while absent, should be rendered to that order and office, from whence the money was received, specifying all and singular, the articles and purposes for which it was expended.

4 When any of the family go from home, on business, or for a ride, on their return home, they must give the Elders an account of their proceedings and other attending circumstances, which have occurred in their absence.

5 When any of the family go out and stay over night or longer, on their return home, and before they take their places in the family, they must

give the Elders an account of their journey, as respects their protection & success &c. while absent. And they must take their places behind all in the spiritual worship of God, if they assemble on the evening of their return; but they are not required to continue behind longer than thro' one meeting, unless they have been absent a number of days, in which case the Elders should direct them when to return to the ranks.

6. Persons employed on journeys, which require them to be absent from meals, or on long journeys, have liberty to purchase such drinks and eatables as are allowable at home, for their present comfort; but they are not allowed to buy fruits, nuts, confectionaries &c,

to bring home with them, unless employed by the Trustees so to do.

7. None who go out, may buy for themselves, any articles of any kind, without liberty from the Trustees.

8. Where two are out together, among the world, and duty calls them to be separated, when they meet again, they are required to give to each other, a correct account of what their duty and business was in their absence.

9. It is not allowable for any one to loiter round and blend with the world in unnecessary conversation either in public or private.

10. No one should call into merchants stores and enquire the price of articles that they have no business

with & which they do not expect to buy.

11. It is forbidden for Believers to go into museums, theaters, or to attend caravans or shows, to gratify curiosity; and none should go on board of vessels, ships or steam boats, nor into prisons or jails, unless duty requires it.

12. If any have conversation with backsliders, or apostates, whether at home or abroad, they must open it to the Elders; but such conversation should always be avoided, if consistent with propriety.

13. When brethren and sisters ^{ride} out, they must clear their horses from the waggon, when they stop to bait, to prevent accidents.

14. One brother and one sister, must not walk out nor ride out

together alone, nor take with them for company, a child under ten years of age, for their only companion.

10. As opportunities for riding out are unavoidably unequally offered to all, owing to their situation and circumstances, it is considered good order and equality, to have such articles as would be liable to be purchased by those who ride out, such as are allowable at home; as mellons choice fruits, nuts, sweet meats, raisins, figs, confectionary &c, purchased by the Trustees, if purchased at all, and divided equally among all, that none may be slighted. It is therefore improper for those who ride out, freely to indulge in the purchase of such things; but the sick and feeble

may, at all times, be comfortably provided for.

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Blank

IX miles

At the mouth of the river, the water is very shallow and the bottom is very soft.

The water is very shallow and the bottom is very soft.

The water is very shallow and the bottom is very soft.

The water is very shallow and the bottom is very soft.

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Section XVI.

Concerning Literary Education, and the Schooling of Children.

Children of different families among Believers, gathered into order, should not be schooled together, if it can reasonably be avoided.

2. The boys school should be kept in the winter, and the girls school in the summer; and boys and girls should never be schooled together.

3. Spelling, reading, writing, English grammar and composition, should be taught as useful branches for all, both male and female. Females should be instructed in the principles of arithmetic,

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Continued from page 153

Continued from page 153

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both mental and practically. Boys should not only be well instructed in arithmetic, but in the proper method of keeping accounts, in mensuration and the knowledge of agriculture, and agricultural chemistry. A small portion of Geography, and history, especially that of our own country, also the principles of architecture may be added; but too much time should not be devoted to these branches. But good manners, good morals, & true religion should be specially inculcated as very necessary for the children of Believers.

4. No member but those appointed by the Lead, may study physic, pharmacy, surgery, anatomy, chemistry, &c. But phrenology, mesmerism, mythology,

and such like sciences as are foreign from the duty of Believers, may not be studied at all, by Believers. The Ministry and Elders must be the proper judges how far any of the studies allowable may be pursued by the rising generation.

5. Those who teach school, must devote their time to teaching their scholars, and not be studying themselves, any further than is necessary to enable them to do their duty in teaching; but they should have a good understanding of all the branches they are required to teach.

6 The Bible should be read in schools, and the New Testament be made use of, as one of the general reading books. Children should be taught the History of the rise and progress of Believers, and the

names of the founders of our society.

7. Picture books with large showy and extravagant pictures, in them, may not be introduced into our schools, nor used by Believers.

8 In connection with other school studies, the children should be taught to sing the songs of Zion.

9 Children should be kept in an order by themselves, where it can be consistently done; And as a general rule, boys should remain in the childrens order, until they are sixteen years of age, and girls until fourteen.

10. No one but such caretakers as are appointed should interfere in the dictation of children.

11. Children should never be made

playmates of, by those who are older.
 All should be sociable with children,
 but not familiar.

Section XVII.

Orders Concerning the Dead.

When the spirit is departing, and a person is breathing the last, all who are present should kneel in prayer.

2. In an hour after the breath has left the body, the corpse may be laid out in the fear of God.

3 A corpse should be dressed in a shirt and winding sheet, a handkerchief and a muffler, if necessary. And for a female, add thereto a cap and collar.

4 The laying out, dressing and burial of a corpse is the duty of the family Deacons and deaconesses to direct. And the Elders may not take any part in

these duties; it is their duty to lead & direct the funeral.

5. Children under fifteen years of age, are not allowed to attend any funerals, ^{which} in other families than in ^{which} they live, except on some special occasion, and by liberty of the Elders.

6. Children under fifteen years of age, are not allowed to join in the procession to the grave.

Section XVIII.

Miscellaneous Orders.

All wrestling, scuffling, beating, striking or fighting, in any sense of the word, is utterly forbidden by the gospel.

2. Lengthy conversation should not be held in the street, if it can consistently be avoided.

3 No person nor persons in covenant relation, may work as hirelings, gaining time and counting it their own, to spend and use as they please.

4 No person, nor persons may have privacies in communication, written, spoken, or in action, intentionally secreted from their Elders.

5. No one may mock, ridicule nor treat with disrespect, the aged infirm and decrepit.

6. Sisters may not go to washing in the morning, until the signal time of rising in the summer, and not until they can see to wash without candles in the winter.

7. The miller and boiler may go to washing half an hour before the time of rising in the summer, and at the time of rising in the winter.

8. Sisters may not go to ironing, ^{in the morning} until they can see without a candle in the room, ~~in the morning~~.

9. Ye shall not turn away the poor who ask alms of you, knowing that your heavenly Father will provide for you.

10. It is not allowable to re-drill a hole in a rock while it is charged for blasting.

11. No kind of ardent spirits may be used among Believers, as a beverage, nor on any occasion, except by order of the Physicians.

12. No one should take tools which belong in charge of others, without obtaining the liberty of those who have the charge of such tool or tools, if such person can consistently be found.

13. When any one borrows a tool, it should be immediately returned, without injury, if possible, and if injured, it should be made known by the borrower to the lender. "The wicked borrow, and return not again."

14. No one should lean back against

the wall, bed or ceiling of the dwelling rooms. It is also wrong to sit with our feet on the rounds of chairs.

15. Mellons, choice or uncommon fruit, should be equally divided to the family, as far as consistent; and no member should raise or gather them ^{solely} for private use; neither should they gather nuts to give to particular individuals, to court favor or affection.

16. It is manifestly the will and gift of God, that the use of very exciting stimulating or stupifying food or drinks should be discontinued by his people, except for physic or medicine.

17. As health is the next blessing to the gospel, and as the whole power and strength of our bodies should be

devoted in the service of God, and not to serve our own appetites and passions, and should be excited not to drunkenness and gluttony, by the stimulating beverages and eatables of man's compounding, but to love and good works, by the spirit and power of God.

Therefore agreeable to the Covenant of 1841, concerning these things, none of the middle aged and rising generation, under the ages therein mentioned, at the date of 1841, may henceforth make any use of cider, strong beer, foreign tea or coffee, neither of tobacco nor opium, unless taken as a medicine, by order of the Physicians, in union with the Elders.

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Part III

Continued

Section I

of Business Methods and their

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Part III

Concerning Temporal Economy

Section II

Of Prudence, Neatness and good Economy.

No private interest or property is or can be allowed of, in families that have come into the Covenant-relation of a full dedication; but each and every one of the brethren and sisters are under special injunctions to take good care of all things with which they are intrusted, and to see that no loss comes thro' their neglect.

2. It is considered good order to lay out and fence all kinds of lots, fields and gardens in a square form, where it is practicable.

3. Buildings which get out of repair, should be repaired soon, or taken away, as is most practicable.

4. No kind of filthy rubbish may be left to remain around the dwelling houses, or shops, nor in the door yards nor streets in front of the dwelling houses and shops.

5. Every Saturday night and Monday morning, the street opposite the meeting house should be cleaned of rubbish and litter.

6. All the gates should be closed on Saturday night, work rooms should

be swept; the work and tools should be put in order, and safely secured from thieves and fire.

14. When a pane of glass gets broken, in a front window, it must be mended before the Sabbath.

8. Doors and gates must not be left swinging; but either be kept shut or fastened open.

9 No kind of liquid matter, no apple pearinge, nor the refuse of any kind of fruit, should be thrown out at the windows of the dwelling houses or shops; neither should curtains be left in such a manner, as to be blown out at the windows.

10. No garments of any kind, nor carpets mats rubber, nor any thing of the kind, may be hung or shook out at the

windows of the dwelling house.

11. No garments of any kind may be hung on the fence next to the street, but bedding may be hung thereon, if it be really necessary.

12. No kind of garments may be left spread or hung out over night.

13. Brethren and sisters may not spit out at the windows, nor on the floors, the walks, cellar bottoms nor in the sinks.

14. Brethren and sisters may not throw away their old shoes nor boots, socks nor garments of any kind; they should be carried to those who have the care of such things, to be disposed of as they deem proper.

15. Brethren and sisters are not

allowed to give away any of their tools
 nor garments without the union of the
 Deacons or Deaconesses, or the Taylors
 or Tayloresses, who have the charge of pro-
 viding such things.

16 It is not allowable for brethren
 and sisters to give to, or swap with each-
 other, any tools, garments, books or clothing,
 of any kind, without the knowledge of
 those who have the charge of such things.

Section II

Orders to prevent Loss by Fires &c.

No one is allowed to carry fire about the door yards, nor among the buildings, unless safely secured in a lantern, firebox, or other safe vessel.

2. No one may enter a closet, garret or clothes room, nor any other places not frequented, with a lighted lamp or candle, unless enclosed in a lantern.

3. Lighted lamps or candles must not be carried to the barns or out buildings, unless enclosed in a lantern. And no lanterns are allowed to be carried on to hay mows, nor to be opened in the barns, nor in any place where sparks

would be liable to set any thing on fire.

4. No lighted lamps nor candles may be held over open chests drawers shaving baskets nor wood boxes.

5. No one may go to chests of clothing drawers, shaving baskets, wood boxes, closets, nor to any back and by places, with a lighted candle or pipe.

6. No one may smoke in the room nor shop, under an hour previous to leaving it for the night, nor may any one empty a pipe into a spit box, nor smoke in an uninhabited room.

7. It is not allowable to go out of doors, any where among the buildings, with a lighted pipe.

8. It is not allowable to boil oil or varnish in any of our buildings any where.

9 Chimneys should be burned out at least, once a year, and at a time when the roofs are sufficiently wet, to prevent taking fire.

10 No ashes may be emptied into the places of deposit in the afternoon, neither may they ever be taken up in a wooden vessel. And no ash vessel should be set or hung on wood boxes, nor near any basket of shavings.

11. The snuff of a lamp or candle should never be dropped into a spit-box where there is saw-dust, or any combustible matter.

12 When a room is left for the night, or for any length of time, the stove doors should always be shut, and the place left secure from fire.

13. No shooting of guns is allowed to

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be done near the barns, unless the walls are made of leather shavings or something not liable to take fire.

14. Spit boxes may not be left under the stove hearth at any time.

15. No smoking may be done in the kitchens; and no one may smoke and work at the same time.

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Section III.

Orders Concerning Clothing.

If brethren desire any garments or fixtures to garments as pockets, &c., or any new articles of manufacture, that come in the Sisters line of business, which are not common to the brethren in general, they must apply to the Elders.

2. A correct list of the number and assortment of clothes and wearing apparel, of all kinds, necessary for any brother or sister to be in possession of, (except those who go journeys,) has been delivered to Zion. The same should be kept and regarded; for all should remember that those are not the true heirs of the Kingdom of Heaven, who multiply to themselves

needless treasures of this world's goods.

3. Silk hat bands may not be worn, except on fur hats, for nice use.

4 Dark coloured hat bands, may not be worn on summer hats.

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Section IV.

Concerning Superfluities which are not owned.

Fancy articles of any kind or articles which are superfluously finished, trimmed or ornamented, are not suitable for Believers, and may not be purchased nor used. Among which are the following; and some other articles which are deemed improper to be in the Church, and may not be brought in, except by special liberty from the Lead.

2. Silver pencils, silver tooth picks, gold pencils or pens, silver spoons, silver thimbles, (but thimbles may be lined with silver) gold or silver watches, brass knobs or brass handles of any size or kind,

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Three bladed knives, knife handles
with writing or picturing on them, bone
or horn handled knives, except for
pocket knives; bone or horn spools, su-
perfluous whips, marbled tin ware, su-
perfluous paper boxes of any kind, gay
silk handkerchiefs. check-
ed handkerchiefs made by the world, may
not be bought for sisters use. Lace cap-
borders, Superfluous suspenders of any
kind. Writing desks may not be used
for common members, unless they have
much public writing to do. But writ-
ing desks may be used as far as it
is thought proper by the Lead.

3. The following articles are also
deemed improper; superfluously finish-
ed or flowery painted clocks, bureaus,

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or looking-glasses. Also, superfluously
painted or fancy shaped sleighs or
carriages. Superfluously trimmed har-
ness; and many other articles, too numer-
ous to mention.

4. The forementioned things, are, at
present, entirely forbidden; but, if the
Lead^{ers} see fit to bring in any among
the forementioned articles, which are not
superfluously wrought, the order pro-
hibiting the use of such article^{articles} is there-
by repealed.

5. Believers may not, in any case
or circumstance, manufacture for sale,
any article which is superfluously
wrought, and which may have a ten-
dency to feed the pride and vanity of
man, or such as would not be admissible
* Ministry & Elders. —

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to use among themselves, on account
of their superfluity.

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Section V.

Orders Concerning Locks & Keys.

Where public stores are kept, the place of storage should be kept secure by locks and keys.

2. Cider, if it be kept at all, should be secured by locks, and kept under the charge of the family Deacons.

3. No private possessions of individual members, should be kept under lock and key, without liberty from the Elders; they are by no means commendable, in any family of honest believers.

4. Locks and keys should not be used in the dwelling house, except where public stores are kept, and no false

locks may be used in the dwelling
house, on any private or individual
possession.

5. It is desirable to have all
so trust worthy, that locks and keys
will be needless.

Section VII.

Concerning door yards, farms and so forth.

Brethren and sisters should turn out in the spring, and clean the door yards and the street.

2 Ye shall throw no dirty rubbish into the door yards nor high ways, such as apple cores, or parings, broken glass, or any crockery or earthen ware. &c. &c.

3 No cattle nor sheep, nor horses nor swine, should ever be allowed to feed in the door yards, nor be driven carelessly thro' them. And door yards should be mowed twice in a season.

4 It is not good order to have the door yards cut up into little crospaths

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and by-roads, but when consistent,
every one should keep on the walk.

5. In the spring of the year, the
fences about the farm should be mended:
for Zion is called to be a pattern
of good order & economy in all things.

6 Door yard gates should be kept
closed, except in the winter, when they
should be taken from their hinges, or
otherwise properly secured.

7. When brethren, or sisters, are
about the farm, and pass thro' bars or
gates, they should always leave them
closed, unless they evidently find them
intentionally left open. And, when
brethren are about the farm, and find
gates open, bars down, or fences broken
down, they should put them in order, if

consistent; if not, they should inform those set in order to take care of them, on their return home.

8 All implements of labor, carts, waggons, sleighs, sleds &c, should be put in their proper places on saturday night; and, as far as consistent, every night; and all these things should be done in season to retire, if possible, at the time appointed.

Section VII

Order Concerning Dumb Beasts.

No Believer is allowed to play with cats and dogs, nor make unnecessary freedom with any of the beasts of the field, nor with any kind of fowl, or bird.

2 No cats may be kept in the shops, without the permission of the family Deacons, and none at all in any of the dwelling rooms.

3 No dogs may be kept in any family which is gathered into order.

4 No beasts, belonging to the people of God, may be left to suffer with hunger, thirst or cold, in consequence of neglect, on the part of those who have the care of such

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beasts. But all should be kept in
their proper places, and properly attend-
ed to, according to their needs.

5. Horses and mares must not feed,
nor run together in one pasture; nor
oxen and cows, nor sheep and swine.

6. Neither stud horses nor mares,
may be kept in the center families of
the center bishoprick.

7. Beasts may not be called by the
given, or christen names of persons.

8. No kinds of beasts, birds, fowls,
or fishes, may be kept merely for the
sake of show, or fancy.

9. No beasts, nor any living thing,
may be wantonly pained, injured or
tortured. And no living thing may
be chastened, or corrected in a passion.

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Section VIII

Concerning the Order of the Natural Creation.

Believers may not spend their time in cultivating fruits and plants, not adapted to the climate in which they live.

2. Different kinds of trees or plants, may not be engrafted nor budded upon each other, as apples upon pears, quinces and the like: peaches upon cherries, plums or contrarywise, & the like unnatural ways.

3. The different kinds of animals should also be kept distinct, each in their own order.

4. No fowls may be set on eggs of fowls of different kinds, as hens on ducks eggs, or goose eggs. &c.

Section IX

Concerning buildings cornices paintings
and the manufacture of articles for sale.

Beadings, mouldings, cornicings
 and the like, which are merely for
 fanciful ornament, may not be made
 by Believers.

2 Odd or fanciful styles of archi-
 tecture, may not be used among Be-
 lievers, nor should any deviate widely
 from the common style of building among
 Believers, without the union of the Lead.

3. The meeting house should be paint-
 ed white without, and of a bluish shade
 within. Houses and shops should be of a
 nearly uniform color, but it is advisable

to have the color of shops of a little darker shade than dwelling houses.

4. Floors in dwelling houses if stained at all, should be of a reddish yellow, and shop floors (if painted or stained,) should be of a yellowish red.

5. It is not advisable for wooden buildings, fronting the street, to be painted red, brown or black; but they should be of a lightish hue.

6. No buildings may be painted white excepting the meeting houses.

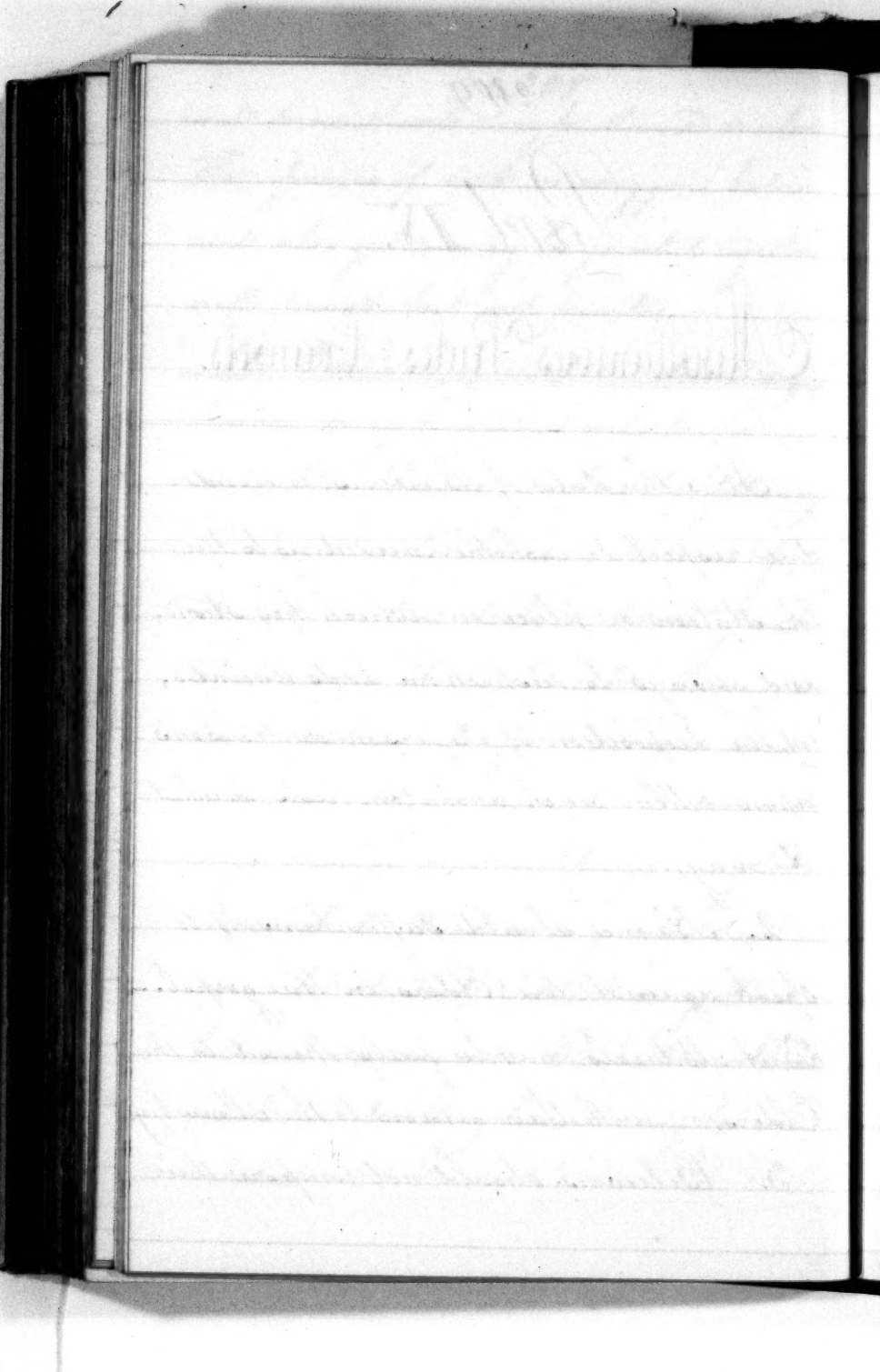
7. Barns and back-buildings, wood-houses &c. if painted at all, should be of a dark hue, either red or brown, or led color, or something of that kind, unless they front the street, and command a sightly view; & then they should not be of a very light color.

8. It is not considered prudent and is therefore not allowable, to paint or oil such articles as the following. Viz. Cart and lumber waggon boxes, or waggons, sleds and sleigh boxes, except those kept at the office for journeying. But wheel barrows, hand-cart bodies, and sleds for rough use, hoe handles, rake stales fork stales, broom or mop handles for home use, plough beams, milking stools and all such like articles as are exposed to rough use and ready ware, whether in door or out, should not be painted.

9. The following articles may be painted. All kinds of cart or waggon wheels & gear-
ing; all kinds of carriages and sleighs for nice use; wheel barrows, hand sleds & hand carts kept exclusively for nice use; ox-yokes,

and snow shovels may be stained or oiled. The frames of cart or waggon bodies, and also gates, may be jointed together with paint, but not painted.

10. Varnish, if used in dwelling houses, may be applied only to the movables therein, such as the following. Tables, stands, bureaux or cases of draws, writing desks or boxes, faces of drawers, chests, chairs &c. Carriages kept exclusively for riding or nice use, may be varnished. But no ceilings, casings or mouldings may be varnished. Crabs, or any nice boxes may be stained reddish or yellow, but not varnished. Balusters or hand rails for dwelling houses may be varnished.



Part IV.

Miscellaneous Rules & Counsels.

It is the duty of Believers, to render due respect to each other, according to the lot, station or place in which they stand, and always to respect the Lords Anointed, let the disposition of the person or persons upon whom such anointing rests, be what it may.

2. No one should suffer himself to speak against his Elders in the gospel. — But all trials may be freely opened to the Elders, or with their union to the Ministry.

3. Believers should not compare their

brethren & Sisters to ^{212.}filthy vagabonds of the world.

4 When we salute each other we should simply salute them by the title of Brother or Sister, as the case may be; or each individual who bears an official title should be addressed by such title; but no false titles or appellations should be used, such as Judge, Major, Deacon, Mister or Miss. &c.

5 When our gospel friends have been absent from home, some length of time, they should always be made welcome on their return.

6 Believers when journeying among the world, should, as far as possible, keep together, and let no unclean creature pass between them, if they can consistently avoid it. Father Joseph was very

particular in this respect, while riding along the road, he would turn his horse to the opposite side of the way, to prevent either man or beast from passing between him and his companion.

7. When we wish for a favor, we should always ask, Will you be so kind as to do me this or that favor? And when we have received a favor, we should say, I kindly thank you. And on receiving thanks for a favor, we should reply, You are kindly welcome.

8. It is not advisable for individuals to send presents to other societies, or to other families of the same society: for as no property belongs to individuals, so all should share equally, as far as possible, according to their needs. Whatever is done

in this line, ²¹⁴ should be done in union.

9. When brethren and sisters enter the dwelling house on Saturday nights, and Sabbath days, they should walk very softly, and in the fear of God; and it is good to practice this at all times.

10. Slamming doors or gates, loud talking and heavy walking in the dwelling house, should not be practiced by Believers

11. It does not look well to see people sleeping in the windows, or leaning down on the window stools, as tho they were asleep; neither to stand very close to the windows when looking out, nor to gaze out of the windows at the world, especially on the Sabbath.

12. When brethren and sisters go up

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and down stairs, they should not slip
their feet on the carpet nor floor, but lift
them up, and set them down fairly, so
as not to wear out the carpet, nor the
floor unnecessarily. And when they turn
at the head or foot of the stairs, they should
not turn their feet on the floor, lest they
wear holes in it.

13 Drones, sluggards, thieves and
liars or deceivers, do not belong among
the people of God; and all such, together
with the mocker and scoffers, will, in
no wise pass unpunished in the final
settlement with souls.

14 Believers should not go to excess
in eating, drinking, sleeping, nor in any
other indulgence; nor by unwise am-
bition in any way, to expose their health
at any time or place.

15. When we rise from the dining table, we must rise and stand erect, before we kneel; and when we kneel, all should kneel upon the right knee first.

16. If a brother or sister be missing from the dining table, the one who comes next, must fill up the space.

17. When we clasp our hands, our right thumb and fingers should be above our left, as uniformity is comely.

18. All should improve their mornings and evenings, ^{together with all their leisure} in something useful and proper for Believers.

19. No stiff will, pride nor bondage, have any lot or part in the worship of God, neither hath the soul that possesses them, and indulges therein.

20. We have no right to claim as

our own, a beast, bird, tree, plant, or any thing that God has created; for He never intended his creation should be devoted to selfish and mean purposes.

21. No one should carelessly pass over small things, as a pin, or a kernel of corn, or the like, thinking it too small to pick up: for if we do so, our heavenly Father will consider us too small for him to bestow his blessings upon us.

22. Believers should not work as hirelings, gaining time to do as they please; but every one should work diligently with their hands, according to their strength, for the benefit of the Society.

23. Father Joseph always taught Believers not to raise buildings, nor commence any heavy jobs of business on

Friday, or the latter part of the week.

24 All should be dressed in uniform, as near as consistent, when assembled to worship God, especially on the Sabbath.

25 When brethren and sisters are assembled to sing or support union, no one should read aloud, without the agreement of the company, lest some greater gift should be obstructed.

26. When any are out of health, they should not defer applying to the Physicians until Saturday night or Sabbath day, for the purpose of saving time for temporal employment.

27. No one should wear very ragged clothes, even about their temporal labor or employment, if it can be consistently avoided.

28. Brethren should ²¹⁰not present themselves to support union with the sisters, when they have ought one against another. And the sisters should not present themselves to support union with the brethren, when they have ought one against another.

29. It is advisable, for the centae families in each bishoprick to avoid the practice of hiring mechanics of the world, to make household furniture, except for the outer courts, or Office.

30. And the word, concerning the hiring of the world, to work among Believers, is it not written in the Holy Laws, and sent forth by the hand of Almighty God, by which all Zion's children must be directed.

31. All the brethren and sisters should be careful not to mar nor destroy the furniture in their rooms, or shops; and the children should be taught the same, by their caretakers.

32 Believers should not keep any beast, that needs an extravagant portion of whipping or beating; but such ones it would be better to kill, or sell to the children of this world.

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Conclusion

Whoever shall, knowingly and wilfully, break or violate any of the orders contained in this book, to such it shall be accounted as sin, until it is honestly confessed and put away in the line of order.

2 The Elders of every family, throughout the borders of Zion, should keep a record of the orders contained in this book, or such portion of them as are adapted to the state and condition of the family over which they are called to preside, and the same should be read, or spoken, annually at least, and as

much oftener as is found necessary, that all may get a full understanding of the orders of the house of God, which they are required to keep for their protection.

3 It may, perhaps, be the most commendable way of fixing & securing these orders in the minds of all, to read but one or two sections at a time, and read often.

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Sequel.

Arrangements relative to the time of rising
in the morning, and retiring to rest at night,
Morning and Evening Meetings &c. &c.

April 20th rise at $\frac{1}{2}$ past 4 o'clock,
and breakfast at 6 o'clock, sabbath excepted.
On Sabbath rise at 5 o'clock, breakfast at
 $\frac{1}{2}$ past 6. Monday mornings rise at 4 o'clock.
Evening meeting at 8 o'clock. Sabbath
morning meeting at 9 o'clock.

September 20th rise at 5 o'clock, break-
fast at $\frac{1}{2}$ past six o'clock, evening meeting
at $\frac{1}{2}$ past 8 o'clock. Sabbath morning
rise at $\frac{1}{2}$ past 5 o'clock, breakfast at half
past 6 o'clock. Sabbath morning meeting
at 9 o'clock.

Mother Lucy's Sayings.

Spoken at different times and under
Various Circumstances.

Young people must not expect to please themselves with every fancy, nor think to have every notion that they would naturally want, nor to have their own ways; but they must remember they are called to be exemplary in all things.

O Brethren and sisters, you hear a great deal about the crops, the daily crops; perhaps a great deal more than you want

to hear many times. But every one ought to consider that all they have gained towards the Kingdom of Heaven is by the daily cross, and all who do not carry this daily cross in all their thoughts, words and actions, cannot travel in the way of God.

Some think that they have harder times and that their crosses are greater than others; but such ought to consider whether there is not something in them which needs greater crosses to subdue. Then do not flounce & frown, until you see whether you do not need all you have and more.

Brethren and Sisters, I feel that

many times, you would trample upon the Laws of Zion, and would go one side of order, to satisfy some inclination in yourselves. Such as you call little orders, you pass by, and you will say by and by, when Mother and the Elders are gone;

Why, we did so when Mother was here, and why can't we do so now? If they allowed of such things, who can blame us? But I want you to remember that such things are not allowed; we do not allow of disorder.

Mother said, (when speaking to her children on Christmas,) If there are any difficulties, hard feelings, or any thing so great that it cannot be settled to day,

it ought to be done tomorrow; and if you cannot get hold of a forgiving spirit, do sell all that you have and buy it; you have enough to part with if you will.

I desire there may be none here, neither male nor female, but that labor to be peacemakers. I can sense very clearly, the reward of the peacemaker. You had better sacrifice a great deal than not to keep peace, brethren & sisters.

You must not take offence, nor give offence. If any one will take offence, he will give offence. And they that will give offence, they will take offence.

If you break the precious laws of Christ, you get off the christian grounds.

This I call a sacrifice; to give up and to hate our nasty natures, our natural

dispositions and ugly appetites, with which we were all born into the world; and who is there that will flinch or give back, because the way is so straight? I hope there is none.

I do not glory in my profession; I would as willingly be a Jew as a Shaker, unless I live a godly life. I might as well be a Jew, as to profess to be a follower of Christ and not be one.

I do not know but that I have a different understanding of the gospel, and about the way of God from what some of you have. I thought when I first heard

the gospel, that I must give up every kind of evil. I thought old ugly was going to be rejected; I expected to give up pride, covetousness, deceit lying (and every bad thing), if I ever went to Heaven. And if you think you can give way to backbiting, anger, crabbed crooked ways, and whatever an evil nature may lead you to, and think you are going to Heaven, I want no such Heaven.

If there are any who have a disposition too good, too nice and too pretty to be destroyed, they ought to let it be known, that we need not expect so much from them. But my natural

make is none too good to die; I do not want to save it. I hate my old natural disposition, and I find a need of the cross

You ought to have love and union to each other, a godly union, which is very different from a fleshly union.

I desire you would speak to each other in the new tongue, and not let the old tongue bear any rule. Just as much as you give way to the old tongue, to chafe and gall each other, just so much you are defiled.

Those who have the spirit of Christ,

are meek and submissive, and humble; it makes them simple like children, willing to do any thing to find favor with God.

I want you to consider how mean and poor you are, without the gift of God. The gift of God does not lift you up and make you feel proud, and disdain submission, neither will it make you feel cast down or despised; but by it you will feel confidence & peace.

But this great big sense, makes one feel hateful; it makes one look contemptible. I can almost always tell a person who feels big, wherever I can see such a one.

I can love and bless all. I feel that the brethren and sisters are my interest, and that I am theirs. I feel that I cannot do without them, nor they without me. I desire that none would excuse themselves that they cannot bless, because there is something in the way: there is always room enough to bless.

I feel more concerned about the union than almost any thing else. I desire you all to watch yourselves in this point. It is a matter that you can all understand. There are none of you so strong that you can divide and seporate out.

You cannot go to heaven alone; but you can be lost alone. I believe disunion will be the overthrow of many souls yet. But if any souls are lost, they will have to come down and acknowledge their own folly and guilt.

If any feel as tho' they could not have their natures spoiled, they ought to step back and not unite with the rest in worship.

There is a daily duty to do; that is, for brethren to be kind to the brethren, sisters kind to the sisters, and brethren and sisters kind to each other. You ought

to be very careful how you speak to
 one another. Speak lovingly to one another, accord-
 ing to the simplicity of the gospel.

Mother Lucy when speaking to a com-
 pany of young brethren and sisters, said
 "I was taught when I was a young Be-
 liever, that I had better eat my fingers
 off, than to speak or feel against those who
 were before ^{me} in travel, in the way of God.
 And it is really so, and you must not do it."

Again Mother said, "You must
 all labor to keep good order, for it is your
 protection. The orders of God seem hard
 to a carnal mind; but I should say,

there are not many, if any, here present, so young but that they may see and feel the necessity of keeping good order.

To my sense, Believers are held together in union, by a golden chain. This chain is composed of the gifts and orders of God, and every order is a link in this chain; and if you break any of these orders, you break this chain, and are exposed to be led astray. But while you are careful to keep the gifts & orders of God, you are surrounded with this golden chain, and are secure from all evil.

This last passage was spoken by Mother Lucy, about 16 days only, before her decease.

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(11/18/89)
 Island of St. John, Virgin Islands
 The day was very hot and sunny
 and the water was very clear
 and blue. We went to the beach
 and swam in the water. The
 sand was very fine and white.
 There were many palm trees
 and other tropical plants.
 The people were very friendly
 and the food was very good.
 We had a very nice trip.
 The weather was perfect.
 The water was very clear.
 The sand was very fine.
 The people were very friendly.
 The food was very good.
 We had a very nice trip.
 The weather was perfect.
 The water was very clear.
 The sand was very fine.
 The people were very friendly.
 The food was very good.
 We had a very nice trip.

Copy
of the approbation, signed by the Ministry.

We, the present Ministry of the Church of Christ, in New Lebanon, do solemnly and conscientiously own and acknowledge our full faith and approbation of the foregoing Orders, Rules and Counsels, which have been given and established by our gospel Parents, and their successors, the Ministry and Elders.

And we do solemnly promise, in the presence of God and our heavenly Parents, faithfully to support and maintain the same, from this time, henceforth and forever (as far as wisdom will admit.)

In testimony whereof, we

Thankfully set our names, (and affix
 our seals, this twentieth day of March,
 in the year of our Lord, one thousand,
 eight hundred and forty six.

Ruth Landon. }
 Asenath Clark. }

{ Ebenezer Bishop.
 { Rufus Bishop.

Copy

of the approbation, signed by the Elders
of the Church, First Order.

We the present Elders of the first
 Order of the Church aforesaid, do
 solemnly and conscientiously own &
 acknowledge our full faith in, and
 approbation of the foregoing orders, rules
 and counsels, which have been sanc-
 tioned, approved and signed, by our
 beloved Ministry.

And we do solemnly promise,
 in the presence of God and our heavenly
 Parents, faithfully to support and main-
 tain, the same, from this time henceforth
 and forever, (as far as wisdom will admit.)

In testimony whereof, We
 thankfully set our names and affix
 our seals, this twentieth day of March,
 in the year of our Lord, One thousand
 eight hundred and forty six.

Betsey Bates } Eliza A. Taylor. }	{ Daniel Doler, { Daniel Grosman.
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Copy

of the Approbation, signed by the Elders
of the Church, Second Order.

We, the present Elders of the
 Second order, of the Church of New-
 Lebanon, do hereby acknowledge and
 give our approbation to the good and
 wholesome orders and Counsels, here-
 tofore and herein written, as being the
 holy orders of God. And as such, we
 hereby certify, that we do solemnly
 promise, in the presence of God and
 our heavenly Parents, faithfully to
 maintain and support them, hence-
 forth and forever, (as far as wis-
 dom will admit.)

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In testimony whereof, we
hereunto sign our names and affix
our seals, this twentieth day of March,
in the year of our Lord, One thousand
eight hundred and forty six.

Hannah Blake	}	{	Amos Stewart
Elizabeth F. Lannier.			Giles B. Avery.

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